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INTRODUCTORY LECTURE

TO THE CLASS

OF THE

Homœopathic Medical College,

OF PENNSYLVANIA.

BY

JACOB BEAKLEY, M. D.,

PROFESSOR OF SURGERY.

DELIVERED OCTOBER 14, 1859.

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CORRESPONDENCE.

Homœopathic Medical College of Pennsylvania
November 4, 1859.

Prof. J. Beakley—

Dear Sir:—

At a meeting of the students of this institution, the undersigned were appointed as a committee to solicit, for publication a copy of your introductory address, delivered on the 14th ult.

Believing that it will exert an influence for the candid investigation of the great laws of Homœopathy, and also establish the fact of our attention to *Surgery*, as well as to the other branches of Medical Science, we trust you may deem it proper to accede to our request.

Awaiting your reply, we remain,
Yours, with respect,
F. HAHNEMAN EHRMAN, (of Ohio,) Chairman.

JAMES L. SCOTT, (of Pennsylvania,) Secretary.

J. Lester Keep, Conn.
A. H. Thomson, C. W.
E. B. Schley, Geo.
J. Baxter Smith, Maine,
E. S, Willard, Mass.
T. E. Cropper, Md.
H. J. Coleman, Miss.
T. M. Cragin, N. H.
O. M. Baker, N. J.
J. W. Smith, Jr., N. Y.
A. H. Worthington, Pa.
J. T. Fortson, Tenn.
E. H. Coombs, Va.
H. H. Ingerson, Vt.

Philadelphia, Nov. 5, 1859.

Mr. F. Hahneman Ehrman,
Chairman of Committee on Publication, and others—

Gentlemen:

I am in receipt of your communication requesting a copy of my Introductory Address, for publication. If my humble efforts can in any way advance the truth of our noble Science, or promote your welfare, they shall not be withheld.

Very truly, yours, &c.,
J. BEAKLEY.

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November 1, 1856.

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H. J. Coleman, Miss.

T. M. Chase, N. H.
G. H. Baker, N. J.
J. W. Sams, Jr., N. Y.
A. H. Washington, Pa.
J. T. Pulliam, Tenn.
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J. BEAKLEY.

INTRODUCTORY LECTURE.

GENTLEMEN:—The revolution of another year has again assembled teacher and pupil, and we are entering upon duties and responsibilities of no ordinary character.

There is a peculiar interest in occasions like the present, in which youth comes forward to receive instruction and counsel from maturer years. To the teacher, they awaken memories of the past—recall the bright dreams and buoyant aspirations of boyhood, and throw around the passing hour a halo, which sends its bright streams far away through the vista of your future, and light and guide *him* in the discharging of those duties which the occasion so imperiously demands. To you they are of the most momentous import; being the first step over the threshold which opens the world to your inspection,—your first act in the great drama of life.

The institution in which we are now assembled, is of recent growth, vigorous and healthful in its constitution, and the first in any country that has ever promulgated the great law "*Similia similibus curantur,*" which distinguishes it from all other Medical Institutions prior to its birth; yet, in common with them, embraces in its curriculum the entire cycle of medical science. On our united efforts and cordial cooperation, will depend its triumphant advancement and durability, or its declination and death.

In view then of our reciprocal duties, allow me to call your attention, in this preliminary address, to the different subjects that should claim special attention during your pupilage; and some friendly advice, which may stimulate a laudable ambition, and a healthful emulation in your onward career.

The field you have chosen, gentlemen, for future endeavor and usefulness, is the profession of medicine; and under the term medicine, I comprehend everything that contributes to the preservation of health, and averting the destructive influence of disease.

Medicine, therefore, embraces physic and surgery. Divided for centuries by artificial distinctions, which have been perpetuated by ignorance and prejudice, they are at length united, and we look upon the general practitioner of the present day, as the true embodiment of what a thorough and accomplished physician should be.

I do not wish to be understood that every physician ought to be compelled to practice physic and surgery indiscriminately,—this would be absurd; there are special attributes which qualify a man for the *mechanical* duties of his profession, which have been withheld from many, and which, therefore, inevitably disqualify such for successful operators;—but, I would enjoin it as *incumbent* upon every one, to encompass the entire cycle of scientific and medical knowledge, which will enable him to comprehend his whole duty, and know too when that duty is fitly and legitimately accomplished.

It would be a difficult and almost endless task to attempt an estimate of the many obstacles that were interposed in past times, to retard the progress of medical science, and alienate those twin-sisters of our noble art, medicine and surgery. It is little less than two centuries since the Hospital Surgeons of London were prohibited from administering medicines to their patients; and it is only within the last fifty years that the surgeons in that metropolis have been allowed to prescribe, without the signature of the physician, whose more immediate colleagues they were.

In the Hospitals of other countries, about the same period they bore the *sobriquet* of barber-surgeons; and were subjected to many menial offices, which, at the present day would not be imposed upon the lowest in the scale of surgical assistants.

Physicians, on the other hand, through the prejudices of society, were denied all facilities for acquiring a knowledge of the anatomical structure of the human system; and for ages past, we find in the place of science, either the destructive and lawless routine of empiricism, or the wild and delusive dreams of alchemy. Thanks to the development of mental and moral light, the clouds which so long hung over the medical world, have been dispelled, and the Cimmerian halls of ancient barbarism and superstition, are being permeated with a living light, which sheds its benignant and heaven-born rays over myriads of the human race.

The physician no longer disdains to employ his hands as well as his head; the surgeon makes himself familiar with accessory branches of knowledge, and medicine is regarded and studied as *one* science,—that of preserving health and curing diseases.

The science of medicine then, gentlemen, is a knowledge of curing and preventing disease,—it is the science which enables us to preserve man in his pristine healthful condition, and when this condition is invaded by disease, to relieve him.

Man, then, in health and disease is the subject of our investigation.

Let us glance at this subject. It embraces the wide domain of medical science. What is man? What is disease? When Hamlet, in contemplating the grandeur of creation, breaks forth in that sublime apostrophe to man: "How noble in reason! How infinite in faculties! In form and movement, how express and admirable! In action how like an angel! In apprehension, how like a God!" Who does not feel conscious of the truth? Who does not feel exalted at the description?

What emotions of wonder and admiration swell our bosoms as we contemplate the works of human might and ingenuity! Whether we view the height and solidity of pyramids,—the architectural beauty of magnificent temples,—the perfect operation of machinery,—or the fidelity and delicacy of painting,—we yield an involuntary tribute to power skill and wisdom. Yet, the noblest monument of almighty power and wisdom has long been neglected and uncomprehended. It is an edifice which has no arch-type in nature, but is the creation of an artist unrivalled in design and execution, displaying the most incomparable traits of beauty in its symmetry, its tints, and in its proportions. It is a temple not of massive structure, but noble in its unadorned symplicity.

Observe this frame work of bones, strong, yet light and porous, and curiously jointed together, giving stability to the frame, yet allowing free and easy motion in every direction. Attached to these are multitudes of muscles and ligaments allowing those varied movements, giving that elevation and dignity of carriage which constitutes the human form erect. These are intersected by bundles of fibres—the nerves conveying impressions to the brain, and enabling its volition to act upon the body. Here, too, is the chemical laboratory,—the digestive organs—the blood running through innumerable ramifications of arteries and veins—the heart working at the rate of 100,000 strokes in a day—the organs of sense, the eye, the ear, the olfactories, by which we are made acquainted with external objects. And the whole is enveloped and kept in a beautiful and systematic order by the skin, (the external covering,) defending it from injury, and protecting it from dangers to which it is hourly exposed.

In every healthful human being, all these organs are in active operation: no one interferes with the other. The blood flows on through thousands of vessels, meandering over the surface of membranes, pervading the muscles, and penetrating the very bones.

Upwards of 400 muscles intersecting and interlining each other, are dispersed throughout the system. Numbers of bones with boundless articulations, indentations and perforations are moving about each other—thousands of lacteals and lymphatics are conveying nutriment to the blood, myriads of nerves are influencing every function, and multitudes of more obscure organs, still, are performing their varied offices.

Yet there is no collision, no one in any manner retards the perfect operation of its neighbor, but all unite in producing a comfortable state of sentient and active existence.

To make yourselves minutely familiar with every conformation and organism of this beautiful temple, this god-like piece of mechanism, is the first step requisite in your professional studies—the foundation stone upon which you are to build the noble edifice of scientific truth.

Let me, then, earnestly urge you not to omit any opportunity afforded you here for the prosecution of this important branch of medical education. Neglect these opportunities now afforded you, and you will seek in vain in after life, amid the hurry and responsibilities of professional toils and duties, for such facilities; and poignantly will you regret the hours wasted, and duties neglected, which have fled never to return.

Having, then, by close attendance on the teachings of the chair of Anatomy, and, with the scalpel in hand, made yourselves familiar with the mechanism of man, you will be ready to ask yourselves, whence the *force* that animates, regulates and nourishes this wonderful piece of mechanism? To the answering of this question, the science of Physiology will in *part* respond. It will tell you that it is an unknown essence called life, motive power, or force.

In a mere mechanical machine, this motive power is often a weight or lever, the elastic force of vapor or air. These different forces—their *modus operandi*—the extent and character of their power and combinations, we can submit to our senses and definitely determine—but the motive power of the human engine eludes our strictest scrutiny, our most subtle reasoning. We cannot produce it, neither can we wholly imitate it; therefore we are compelled to study it in its varied manifestations. This motor power keeps up, regulates, harmonizes, and controls the varied movements of the human body. Life, then, would appear to be, in a mechanical sense, the sum total of the active operation of all the organs; and, when acting thus harmoniously, all the functions performing their regular offices, constitute a condition which we term health. You will readily perceive, then, the importance of acquiring a minute and thorough knowledge of the structure and specific office of every organ and function, before you can know that there exists irregularity or disease. An acquaintance with the anatomical structure alone, would avail us but little, since the human organism is not an *inert,* but a *vital* machine; and, therefore, you will readily perceive how the progress of medical science dates from the time when the science of life had its birth, and was superadded to the study of inanimate matter. The name of the immortal Haller at once awakens in your minds the progress that surgery has made, since the science of vital action has been studied in conjunction with the collateral branches of medical science. Labor earnestly and unremittingly, then, gentlemen, at Anatomy and Physiology, and lay *deeply* and *securely* the basis of your noble science. Having laid this foundation securely, you will be prepared for the prosecution of those branches of the science which succeed them, and have a direct practical import. I refer to morbid anatomy and pathology. The former reveals to us the changes which have occurred through the influence of disease; the latter, in contradistinction to physiology, imparts to us a knowledge of functional derangement, or diseased action. These branches should be studied in conjunction, and can only be properly investigated by examining the bodies of those who may die under your care, or morbid specimens in the museum.

It is only by examining the appearance after death, with a perfect record of symptoms developed during the progress of disease, that you will be enabled to form a *correct* and *reliable* diagnosis of the true character of any disease, and thereby be enabled to apply the remedies indicated under our beautiful and unerring law.

Pathology and Morbid Anatomy should be studied also in conjunction with Clinical medicine, and this calls up my other interrogation: What is disease? Without entering into a formal disquisition on this point at the present time, I will say that disease is a deviation from the normal condition of any function or organ. When a change is very slight, we term it functional derangement. If attended by any change of structure, it has assumed a diseased action;—all diseases are attended more or less with change of structure: so any particular disease is made up of the sum total of all the symptoms peculiar to its specific character.

The symptoms accompanying every disease, are to be minutely observed, in order to arrive at a correct diagnosis; and in their *totality,* constitute the science of Clinical Observation—and can only be learned by attendance on clinical teachings in dispensaries, the medical and surgical wards of hospitals, and at the bedside of the sick in private practice. This knowledge, you will readily perceive, is of vital importance to the practitioner; as it is the foundation upon which he predicates the selection of remedies. It is a kind of vital dissection, during which the mind dissects disease, resolving it into signs, as the anatomist resolves parts into its tissues; but it is far more intricate and difficult, than, and superior *to* anatomy, and every other branch of medical science in this respect: that at every step the higher faculties of the intellect are called into requisition in order to arrive at truths, which at times can be reached only through induction; and for which the mere observation of facts is insufficient.

I have said, diseases are deranged natural actions, either of function or organ. In order then to determine the character and location of any disease, your first inquiry will refer to the observance of these unnatural actions and their effects, which have been distinguished as rational and physical.

The rational signs of disease are, generally, unnatural sensations and unhealthy actions; the connexion with the supposed cause cannot be fully determined but through a process of reasoning. Thus, in a case of stone in the bladder, the patient experiences at times more or less irritation and pain referrible to the neck of the bladder, extending upward towards the loins and sacral region, with occasional severe pain at the end of the urethra; and these symptoms have been denominated rational signs of stone in the bladder, as they always accompany the development of this disease.

Yet all these symptoms may exist from other causes to a greater or less degree, and still there may not be stone in the bladder; and before we make up our minds definitely, we go a step farther, and call to our aid physical evidence; we introduce a sound into the bladder, and the sensation imparted to the fingers by percussion when the sound strikes the stone, gives unmistakeable evidence of the disease in question. As these signs can be reproduced at will, and controlled by the senses, they are invaluable aids in forming a correct diagnosis, and should never be omitted, either in this, or in any other case where they can be called to our aid.

In a majority of cases, serious diseases are accompanied by change of structure, which accounts for the symptoms; and in such cases a certain number of specific symptoms or signs exist, and develope themselves in regular successive order. By observing the coincidence of these symptoms and their order of succession, with the changes that are found after death, we determine the nature of the disease, and characterize it. I should here observe, that change of structure cannot always be detected, and hence, pathologists have supposed the disease to be merely functional—that is to say, altered action without any organic lesion.

In the case cited for illustration, I have called up the more prominent one, simply because it commends itself to your, as yet, untrained apprehension, and points out distinctly and clearly the necessity of observing the external as well as the internal signs with the morbid changes which have taken place, in order to determine the true character of any given disease. Observation and experience will teach you that all these phenomena are not mere matters of caprice, but are controlled by an immutable law,—that in certain definite diseases, their characteristic symptoms appear in regular order; and so constant and definite is their language, that you are unavoidably compelled to group them into forms, and give them a local habitation and a name.

Careful observation will also teach you that many symptoms are common to several diseases; these are symptomatic, and not pathognomonic; while clinical experience and a thorough knowledge of the other departments of medical science, will enable you to separate what is fortuitous from what is essential, and enable you to perceive clearly and unmistakeably the characteristic signs of the disease under consideration.

The observation of the effects of remedies must go hand in hand with the observation of disease; one were impotent and valueless without the other.

The main object of medical science is the cure of disease, and this is chiefly effected by the use of remedies. A knowledge, therefore, of the character and specific action of every medicine administered, must be minutely, and completely understood; and here, gentlemen, is the dividing line between Allopathy, as it is called, and Homœopathy. The great law founded and promulgated by the immortal Hahnemann, differs, in this, from any former theory prior to his time, that every medicine has a specific relation to some one organism or tissue of the human body, and when invaded by disease the true *similimum* must be administered in appropriate attenuations, and at proper intervals, in order to restore the depressed vitality of the organ, induced by some specific influence. Medicine, in itself considered, does not cure disease; it is an adjuvant only to nature's enfeebled efforts, and by the timely aid it brings, enables the organism to recover its wonted energy, and carry the sufferer to the desired haven.

The end of medical education is to teach how to observe and interrogate nature; facts are nature's signs, and their combinations the words of her stenographical pages. Here, then, we have a definite law of cure, predicated upon a physiological and pathological basis, which will silence forever the deadly warfare that has been waged for ages past, Practice *versus* Theory, by our allopathic brethren, the desolating influence of which finds no parallel in Crimean butchery, or the sanguinary fields of Solferino.

It has been the very struggle between Polynices and Etocles, in which both fall, and no victory is won; and Science, like the wretched Jacosta, bending over the bleeding bodies of her sons, dies in their embrace.

Shall I be told this is mere assumption, without having any foundation in truth—the creation of a feverish romantic fancy—"meteor of the brain?" Victim after victim attests the mournful truth of what I assert, and the past is pregnant with the sad reality. Trace the revolutions of eighteen centuries, search the records of departed ages, and you will find theory after theory rising and falling in quick succession, and to-day, "like the unsubstantial fabric wasted," has left "not a rack behind."

To many an anxious inquirer after scientific truth, it appears strange and inexplicable, that, while in the therapeutic department of the allopathic school all is confusion, uncertainty, and empirical, medicines are commingled indiscriminately in crude and destructive quantities, unrecognized by any specific law of physiological or structural relation, and the human stomach is made the crucible in which to amalgamate these crude materials in order to make them more effective and potent for the fiery ordeal; yet, all other departments of medical knowledge, collateral or immediate, have been prosecuted by them with an ardor and success to a point of practical usefulness which forms one of the brightest pages in the annals of science. Turn your attention to the labors of John Hunter, and the various discoveries in comparative anatomy and pathology since his time. The wonderful discovery of Steenstrump may be cited as an example,—since popularized by Owen under the term "matagenesis." We cannot, as yet, determine where this remarkable phenomenon will tend in determining animal peculiarities, or even explain parasitic or cystiform developments in the human body, and in the bodies of lower animals. This doctrine is founded on the fact that broods of larva, one offspring, as soon as born, commence changing their characteristics; the cysticercus changes into the tape worm, according to the nidus or locality in which they were quickened; the echinococcus in the liver and other structures of the body may prove some animal not yet arrived at its complete development. The chemical metamorphosis of the same body is also worthy the investigation of medical men; "allotropism," as is now termed; the peculiar state of oxygen known as ozone, for instance; the allotropic state of phosphorous, which, at a temperature of 242° Fahrenheit becomes changed in its molecules and non-inflammable; but, when 100° more are added, melts and becomes again inflammable. The allotropic condition of some kinds of food, such as sugar, oil, starch, etc., may yet develop some practical important facts in physiology and medicine.

The science of botany, too, usually regarded as a dry, intricate, and useless study, making us acquainted with long-named natural families, classes and orders, and there leaving the wearied inquirer with his lap filled with withered leaves and scentless petals;—but the microscope has revealed phenomena in this department which may lead to important results, and turn the science of botany to good account. The various processes of nutrition in vegetables and plants, afford many hints of similar processes in animal physiology. Some diseases, as "*ring-worm*," are nothing but masses of microscopic plants or fungi. Science thus, even in its most abstract relations to every-day practice of medicine, tends to simplify and reduce to a general law, what has hitherto been involved in doubt and obscurity. The microscope is opening new fields for the unfettered mind. The stethoscope and the test tube are doing a healthful work,—but the science of medicine is indebted to Samuel Hahnemann for one of its grandest achievements,—the applicability of the law, "*similia similibus curantur*," to all those varied abnormal phenomena in animal and vegetable life which pervade the great realm of creative wisdom.

From what has now been presented for your consideration, you will observe that I have considered man only as a machine, regulated and controlled by laws, *sui generis*. But man is not a mere mechanical machine;—this organized body is only the dwelling of a more noble, a more glorious nature, an immaterial thinking principle;—this is of such a character that no physical obstruction can impede its course, but upward it soars to the goal of its high destiny. We are sensible of its existence, only by its manifestations. Here are registered the events of this changing world;—here science sits enthroned;—here religion assumes her power;—here the God of heaven reigns. Here is opened to our view a wide and varied field; in it are implanted noble faculties, vast capacities of intellect.

In considering this part of my subject, it will be necessary for me to go somewhat out of the beaten track pursued on occasions like the present, and direct your mind, perhaps, into new and unexplored fields of thought and duty. I shall claim for ourselves and the great principles we advocate, nobler and more exalted functions than those usually assigned to us by those engaged in the same noble and dignified calling, but who differ from us in some of the fundamental principles of our science. I shall protest against the gross materialism, the rampant infidelity that pervades and pollutes the current of modern thought, and raise my voice in defence of that "higher law" of man's constitution, which is his divine inheritance, and must forever remain his eternal glory, his undying life;—but is in danger of being engulfed amid the quicksands of a drivelling and insensate reason.

We form but a low estimate of our great mission, its duties and responsibilities, and man's high destination, if we imagine that our labors and aspirations are limited to the observing of *physical* phenomena and the successful application of mere physical agents.

"A physician," says Schiller, "whose horizon is bounded by an historical knowledge of the human machine, and who can only distinguish terminalogically and locally the coarser wheels of this piece of intellectual clock-work, may be idolized by the mob, perhaps, but will never raise the Hippocratic art above the narrow sphere of a mere bread-earning craft." How often, in the exercise of professional duties, are we called upon to witness the powerful influence of mental emotions upon the organic tissues of the human body! We take cognizance of the fact, yet cannot fully explain the phenomenon.

We perceive that mental causes incite pain, induce disease, retard recovery, prevent the healthful influences of remedial agents, and often destroy life. Although there are few, perhaps, who are not willing to admit that mental causes have a controlling influence either for good or evil, yet, I am fully persuaded that as medical men, we do not clearly recognise or appreciate their great importance; and not until we duly estimate their power, shall we be able to avail ourselves of those spiritual agents which the cultivated and expanded mind is capable of wielding for the relief of human suffering. Not until we better understand our own psychological characteristics, shall we be able to command the respect of the public, maintain the dignity of our high calling, and place our science on the highest vantage ground of which it is susceptible.

How shall we be able to influence and direct the minds of others, if we have not a knowledge of the laws and operations of our own understanding!

> "He that would govern others,
> First should be master of himself,
> Richly endowed with height
> Of understanding, depth of knowledge."

We often hear it asserted that God has created every thing for the purposes of pleasure and happiness,—nothing for pain and sorrow,—that all His arrangements of the animal organization and economy had good for their object;—the eye was adapted to light, that we might thread our way through the intricate and devious paths of life—not to become clouded, and dimmed, and rayless;—the teeth, to masticate the food for the nourishment of the body, not to give pain and decay; —the heart, to impel the circulation of the blood, not to ossify;—the lungs to inhale the life-invigorating air,—not to germinate the seeds of consumption. All this is undoubtedly true; but it is also true, that man from his very constitution is susceptible of happiness or misery from what he daily experiences and observes. A single nerve may fill the soul with agony from the irritation of a fibre so delicate that the natural eye cannot trace it. After the lapse of ages the catalogue of diseases is yet incomplete; and how impotent, often, are all the appliances of our art to mitigate their severity, or relax the knotted hand of death. A judicious course of treatment, and a wise course of self-restraint, may unquestionably modify and diminish this class of diseases; but the body, inheriting disease from a long line of ancestors, and daily exposed to the accidents and influences of the outward world, must become the seat of pain and suffering.

What avails the strength of the body against fires, tornadoes, the lightning's flash, the "pestilence that walketh in darkness, or the silent exhalation that wasteth at noon-day?" Our sufferings come from a wise provision for the body. Of itself, the material organization is incapable of suffering. There is no pain in the knife, or the fire, which is thence transfused into the soul. This arm may be crushed,—my body lacerated upon the rack of inquisition, or consumed upon a pile of fagots,—but in these cases it is not the muscle or bones of the body that feel the lacerations of pain. These are only the media which connect the springs of pain in the soul.

We know that in moments of great excitement, when the mind is concentrated upon objects that for the time absorb its full strength, a wound is not felt; and accents from without, warning us of danger, fall noiselessly on the ear,—and men, tortured for "faith inviolate," like Huss, have expired with triumph on their lips.

Pain, then, begins and ends in the soul:—and how much comes from the spirit of those high attributes which make the sunshine and glory of our existence! Our reason, how it is darkened and perverted by education and habit inculcated in early years! How often, when we most need its salutary counsels, does its voice falter, and its judgment mislead us! How often does this imperial power sympathize with the body under affliction; and under severe nervous depression undergoes total eclipse! Our human affection, too, that element in our nature which calls for sympathy, for confidence and companionship, how often is it chilled by indifference, or wounded by reproach and inconstancy; and—even when its great voice finds an answering echo in some kindred soul, the fear of separation mixes tremblingly with its rapture, and bereavement turns into anguish.

There are still deeper pains,—those of the conscience when it first enters into a *compromise* with temptation and guilt! What are the lacerations of the body in comparison with the tortures of the conscience when it awakens from a long night of vice and crime and shame?—of wrong to man, of high treason against God.

Thus, suffering and pain come to us, from and through our whole nature. It is not enough to say that disease and pain come altogether from outward influences. This would be taking a superficial view, and the great deep would not be fathomed. The breast often heaves a sigh, it knows not why; and shadows gather around the brow, which must have their source from within, for there have been no outward causes to produce them.

To relieve this weight of suffering, as well as to regulate the coarser wheels of our mechanism, is the great duty and responsibility of our calling;—and it is impossible for us clearly to comprehend the various ills that man is heir to, without clearly recognizing states and conditions of the mind, often in producing, and always in modifying them when produced.

There is a very intimate relation between the spirit and material elements of man's organization. They act and react upon each other in modes more varied and extensive than is ordinarily admitted or known, and develop phenomena, hitherto as incomprehensible as they promise to be important. How frequently do we observe certain states of the mind produce similar states and condition of the body;—and the mind, concentrating its force upon any particular part of the system, has the power not unfrequently, of producing such motions as the will may dictate.

The passion of fear, for example, often affects the action of the heart; and if protracted beyond a certain point, produces structural disorganization and derangement in the centre of circulation.

The passion of anger, is known to affect the portal circulation; and the reaction of diseases of the liver incites irritability of temperament, not unfrequently producing intestinal derangements. The emotions of hope, especially affect the functions of respirations; and in the last stages of *phthisis pulmonalis*, the invalid, almost within the arms of death, is often so buoyed up with the hope of recovery,—that many a plan is foreshadowed for future happiness and joy.

"How frequently," say Sir Henry Halford, "have we seen the delicate female in the last stages of pulmonary consumption, lighted up, and every thing assume a bright and cheerful aspect about her; new scenes of happiness have been contemplated, new dresses prepared, and every thing was brilliant in her prospects; whilst her parents lived in the greatest apprehension and solicitute, her physician seeing nothing but inevitable fate for the poor victim whose distemper deluded her."

In analyzing the anatomy of the passions, it is our duty, if possible, to solve these and other kindred points in psychology, unravel the nature of that mysterious union between mind and matter, and those special emotions of the mind and particular organic tissues which reciprocally act upon each other. Whoever undertakes this great work, must anticipate the denunciations, the contumely and neglect of those who look upon all such metaphysical speculations as futile and presumptuous. But let them not be discouraged. Such, alas! has too often been the reward of those great and glorious minds, that have developed all those splendid truths in science and ethics, which have ennobled our nature, purified the heart, and made this fair heritage of man the vestibule to a glorious immortality.

It is the recollection of such martyrs to science, as Harvey, and Jenner, and Hahnemann, that compels us to exclaim with Coleridge—"Monsters and madmen are canonized, whilst Galileo is buried in a dungeon." Envy would have consigned to eternal oblivion the works of Milton, and neglect did consign his body to the dust without a monumental stone to mark his grave. The finger of scorn was leveled at Goldsmith, and the tearless eye of an unsympathizing world looked coldly upon his poverty and his tomb.

It is said, a Brahmin crushed with a stone the microscope, that first developed to his beclouded vision, living animalcula in the vegetables of his daily food.

In referring to this fact, Prof. Sedgwick says, "The spirit of a Brahmin lives in Christendom. The bad principles of our nature are not bounded by castes or climate, and men are still to be found, who, if not restrained by the wise and humane laws of their country, would stifle by personal violence, and crush by brutal force, any truth not hatched by their own conceit, and confined within the narrow fields of their own ignorance."

In thus analyzing the nature of the *passions,* it is essential for us to know that they were implanted for great and noble purposes; and it is only when they are not subjected to a wise self-restraint, and a healthful discipline, that they destroy the harmony of psychological laws, and shorten the duration of life. When thus controlled by reason, and there is a natural gratification of the passions, the effect upon the nervous system partakes a healthful rather than a pernicious influence, and the great purposes of life are maintained and answered.

> "When reason like a skilful charioteer,
> Can curb the fiery passions to the bit,
> And spite of her licentious sallies, keep
> The radiant track of glory;—passions then
> Are aids and ornaments. Triumphant reason
> Firm in her seat, and swift in her career,
> Enjoys her violence, and smiling thanks
> That formidable flame for high renown"

"The passions are in morals," says Sidney Smith, "what motion is in physics; they create, preserve, and animate, and without them all would be silence and death. Avarice guides men across the desert or the ocean; pride covers the earth with trophies, mausoleums, and pyramids; love turns men from their savage rudeness; ambition shakes the very foundation of kingdoms. By the love of glory, weak nations will swell into magnitude and strength. Whatever there is of terrible, whatever there is of beautiful in human events, all that shakes the soul to and fro, and is remembered while flesh and thought cling together, all these have their origin in the passions. As it is only in storms, and when their coming waters are driven up into the air that we catch a glimpse of the depth of the ocean, so it is only in the season of perturbation that we have a glimpse of the real internal nature of man. It is then only that the might of these eruptions shaking his frame, dissipates all the feeble coverings of opinion, and rends in pieces that cobweb veil with which fashion hides the feelings of the heart. It is then only that nature speaks her genuine feelings; and as at the last night of Troy, when Venus illumined the darkness, Eneas saw the gods themselves at work, so may we when the blaze of passion is flung upon man's nature, mark in him the signs of a celestial origin, and tremble at the invisible agent of God."

This world is but a cradle, in which we in our swaddling clothes are rocked for immortality! Intellect is the empire of God, and from his Holy of *Holies* he will inspire it! Every thing in the physical world fades and disappears; "this too solid flesh will melt, thaw, and resolve itself;" the loveliest plants that blossom on nature's rich parterre, bloom only for a while, then wither and decay; but, intellect survives! On the Observatory of Infinity, man shall see the going out of the great light of expiring nature, and shall stand at thy tomb, proud Death, and read thy epitaph, fallen! fallen!!

I have thus, young gentlemen, attempted to pass in review before your mental eye, some of the important considerations incident to your high calling, and place you on vantage ground from which you may take a view of that field of serious action and endeavor which now lies immediately before you. It has not been without some study, some serious pondering over the weightier matters of my subject, that my mind has been led to rest on those views which have now been presented. If they should be regarded by you in the same light in which they have been conceived, and awaken a laudable impulse, a healthful inspiration, my pleasing toil will be well repaid.

But, by no inspiration can a character be formed, or a life-work wrought. Like those templed columns which stand on Thebes' plains, must the great resolves of the heart be hewn out to their utmost completion, slowly, and by persistent toil, ere they can rise to fling their shadows o'er our lives. As there is no sky, save the sky of the desert, without its clouds, so there is no life, save the barren and the desolate, without its toils. Whatever we purpose to accomplish, whether it be the attainment of private happiness or public usefulness:

"The calm blaze
Of that renown which clothes with sun and life
The deeds of men—building on earth a world
Which may outlast its strong foundation,"—

we must pursue it with a disciplined reflection, and a determined perseverance. Life is not a scene of unvarying pleasures; difficulties must be overcome before pleasures can be enjoyed: so the mind must be constantly and even painfully exerted, before its full powers can be developed.

In its exercise, it must at times be exerted to stern and severe pursuit, lest it acquire a loose and rambling habit of gliding over, without grasping many objects, and which therefore unfits it for the noble pursuit of a rational mind. If, then, it is by toil alone that the duties of this life can be accomplished, and an immortality secured, and,—if, in departing there are left behind us influences whose workings shall never end,—how, then, does it become us to fling aside the low desires that clog the efforts of the soul, and with yearnings noble and undying, toil earnestly onward for the untold splendors of some lofty end? Then, let each one of you become the apostle for the propagation of his own doctrines, taking the life of his reputation in his hands, and bearing his living testimony to the *truth* by his words and by his works with equal firmness, through good and through evil report. Do this, and your reward is certain;—and should you fail here, why, what does it matter? you have something to fall back upon. You have failed, moreover, where failure is quite as good a witness for merit as success. Indeed, in your case failure is success; and so it will be found in that impartial account which is begun to be kept for you by your contemporaries, and which will be written up by posterity in books of everlasting judgment. There are your spoken opinions, and your recorded principles, and they are endowed with a life that cannot die. Your living voice is in the ears and in the hearts of your fellow men, because the undying melody of truth and true endeavor is in it. And what has happened will happen again. Eschylus will be no less a Greek of Attica, nor Hahnemann the less immortal, because they were obliged to transfer themselves to other lands to escape the temporary rage of the populace, for having dared to express opinions, and promulgate principles at variance with those accredited by their own people and laws;—and when Alexander comes to lay Thebes in ruins, the house of Pindar shall be spared.